789 /50 cont./
855 degree than in the progenitors themselves -- tender young
846 children unless they are counteracted by the force of the charms for each case or matter.

789 The practices and abstentions related to the death of rela-
753 tives are based similarly on the supposition that the decomposi-
761 tion of the body of the dead causes infections and stench in
793 all the relatives, producing in them sores, eruptions, decomposition, and similar things; for this reason they must abstain from contact with all others in order not to contaminate them, cannot prepare meals for them, etc.

489 In summation of the foregoing we can transcribe these words from the Enciclopedia Espasa: "Savage and barbarian societies, and in general always those that are ignorant of the causes of physical or psychic phenomena, man has attempted to oppose the nefarious influence of the spirits which he supposes surround him by means of a series of magic rites -- mimetic and oral...." To these words we must add that, as can be observed from some of the examples cited above, not only is the attempt made to counteract the evil influences of the spirits proper, but also other corporal, but mysterious, beings.

Chapter XIII

Do the Indians Practice Divination?

000 109. The innate curiosity of all men. 110. Among the Indians, neither more nor less. 111. Invocation of the dead. 112. Omens. 113. The interpretation of dreams. 114. Casuality and causality. 115. The "just in case."

109. The innate curiosity of men, which is said to be the beginning of all knowledge, recognizes no barriers; and sometimes with leaden feet, with well thought out arguments and

/52 cont./

es, speak to him, and hear him." But the Indians, while ey do have these beliefs, have great fear of disembodied spirits or orodán, and, rather than invoking them, they try to get them out of their minds; they customarily abandon the places they have lived in and destroy the tools of their dead, avoid giving the same name to their children, avoid formulas that may recall the dead person to mind, and even show displeasure when they find themselves obliged to have to say the name of the dead ones. I often noticed this reluctance when inquiring for a name in order to make notes or records and heard older persons urge the younger ones, saying to them: "Tell him, nothing will happen to you; it is the Father who is asking it of you."

So that the invocation of the dead is only practiced by the piaches, and even this only rarely: it is heard in some stories and it is said of piaches of old.

112. As for omens, not all natural events or occurrences are interpreted as presages, but only a few are traditionally admitted as such. We thus have among others:

a) A spider that hangs down from the ceiling is a warning that some traveler will arrive that day to hang his hammock in our house.

b) The cry of roosters at an unaccustomed hour is a warning that they /others/ are speaking ill of us.

c) A peculiar humming in the ears is the voice of the dead who are calling us and to this they customarily answer "ete-pai pra /53/ edai" (I don't want to go), moving the hand at the same time near the ear like one who is waving away flies.

d) An unusual commotion from the hens, paujies, or hen turkeys, that run around as if they were crazy is a sign of the imminent arrival of persons who are beloved by us.

e) The song of the bird called piká is generally a bad omen, announcing deaths, just as we are accustomed to say about the bittern; sometimes a different song of the same bird is interpreted as a good omen for hunters.

/64 cont./

829 That the Kanaima customarily hides behind some tree,
776 which is at the side of the road; that he first attacks by lashing at the eyes or entangling them with vines; that then he falls on his victim with sticks; and finally he blows (a magical blowing) on his head and on his feet so that he'll get sick.

776 That ordinarily the Indians do not die at the hands of the Kanaima, but several days later; and that they must neither /two plates appear here/ /65/ say that they looked on Kanaima nor that Kanaima caught them, but that they saw a tiger or that they tripped over a stick, etc., until such time as the danger may pass, because otherwise they might get even sicker.

That the cry of the Kanaima (let us say the war cry) when he attacks with other companions is "Sové!" or "Soé!"

That for no reason and never does the Kanaima attack those who are not Indians.

139. They also say, endowing the Kanaima with magic properties, that he sometimes converts himself into a fox and goes to dig in the graves of Indians killed by him; and that at other times he converts himself into Auoineripué, a legendary being who drinks the liquid of decomposing corpses, which is his kachirí and with which he becomes mad.

Finally, that the Kanaima does these evil things to Indians for revenge, since they expelled them from their land, and from envy, since they are poorer in belongings than the Indians themselves.

776 And thus we have in conclusion that the Kanaima is the
781 bogeyman and more than the bogeyman of all the Indians; a
756 sort of persecution mania, which has taken over their weak minds; an almost incurable illness, since they believe that there is no possible remedy for anyone who has been caught by Kanaima and that there is no other recourse than to get into the hammock to die, if there is no enchanter who can come to cure him with stronger blowings than those of the Kanaima.

776 And, on the other hand, if there were no Kanaimas, the
761 Indians would be immortal or slightly less than this, since there is scarcely a death that they do not attribute to Kanaima.

133 the extreme lower course of the Aichá and part of the Akanán River around
103 the mouth of the Aichá, which is tributary to the Akanán. The third area is the lower valley of the Akanán, east of Auyán-tepúi, between Akanamuintá and the confluence of the Akanán with the Karao, and the fourth is formed by sabanas bordering the Karao near this confluence, northeast of Auyán-tepúi.

131 As the name implies, Kamarata ("the place Kamara") is traditionally
361 the home of the Kamarakotos ("the people of Kamara"). At present Uruyén,
[103] which is approximately in the middle of Kamarata, is the most western inhabited place in that valley. The upper, western end of the valley, at least
[169] as suitable for habitation, is now completely uninhabited. The Indians say that it was densely inhabited until recently and this is obviously true since
● [261] abandoned farm patches can be seen there and traces of houses.[97] Many of the people are said to have died from fever or spirit-possession and the rest moved away. Now there are only four inhabited places considered as in Kamarata (one of which, Aleuiba, alewi:ba, is outside the valley proper), and the center of population is in the lower Akanán valley, where approximately half of this "central group" of Kamarakotos live.

131 The inhabited area and the tribe itself are well-defined to the north and
137 to the east. No Kamarakotos live north of the Karao valley where there begins an enormous stretch of forest virtually unbroken by sabanas and therefore uninhabitable to these Indians. To the east no one lives more than half a day's travel east of the Akanán, where another lesser stretch of forest separates this region from the northern part of the Gran Sabana.

101 To the west and southwest, however, the boundaries of the tribe are ex-
612 tremely vague. Kamarata is here well-defined by mountains and forests, but
[131] at no great distance beyond these in the valleys of the Caroní and its tributaries
[139] there are sabanas which are inhabited by Indians indistinguishable from the Kamarakotos. The Indians themselves do not know how many of these people there are and are quite undecided as to whether they should be called Kamarakotos or not. Unlike what may be called the central group, in the Aichá, Akanán and Karao valleys, these Indians are not in constant touch with each other or with the nuclear group, and the authority over them claimed by the cacique is purely nominal as he does not really know who most of them are or
[184] where they live. In general they are thus more isolated and are less affected by the so-called civilizing influences centering within the nuclear group. They do frequently visit Kamarata to trade, visit, dance, and drink and are treated not quite as members of the family but still not as foreigners or outsiders. Their speech does not differ perceptibly from that of the central group. Some of them call themselves Kamarakotos, but generally they are called Arekunas by the central Kamarakotos. Except for the more attenuated influence on them of the recent expeditions, their culture is identical with that of the central
114 group. I have seen enough of them to verify these statements, but the present
101

97 [see footnote on p. 318, category 116 - Analyst]